

SERIOUS CONSIDERATIONS

O N

The Salutary Design of the Act of Parliament

For a regular, uniform

Register of the PARISH-POOR

In all the Parishes within the Bills of Mortality.

Pointing out the Humanity and Utility which will attend the due Execution thereof:—The Inefficacy of past Attempts relating to such Infants—The Necessity of sending them to nurse at a proper Distance in the Country:—The pecuniary Value of a Life to the Community:—The Duty of repairing as much as possible the Loss created by War:—And the Importance of increasing our Numbers at Home and Abroad, as the truest Means of supporting our Independency as a Nation.

To which are added,

SOME THOUGHTS

On the Usefulness of Ventilation; the pernicious Effects of bad Air, narrow Streets, and ruined Houses; the Advantages of Cleanliness and decent Cloathing in Workhouses, and the honorable Esteem in which Parish-officers ought to be held, when they discharge their Duty.

IN TWO LETTERS

ADDRESSED TO A CHURCHWARDEN.



Hannay

L O N D O N, MDCCCLXII.

Printed for JOHN RIVINGTON, in St. Paul's Church-yard.

[Price One Shilling.]

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DEDICATION. iii

To the RIGHT HONOURABLE

Sir SAMUEL FLUDYER, *Bart. Lord-Mayor.*

To the Right Worshipful

Sir ROBERT LADBROKE, *Knt.*

FRANCIS COKAYNE, *Esq;*

ROBERT ALSOP, *Esq;*

Sir THOMAS RAWLINSON, *Knt.*

STEPHEN THEODORE JANSSEN, *Esq;*

MARSHE DICKINSON, *Esq;*

Sir CHARLES ASGILL, *Bart.*

Sir RICHARD GLYN, *Bart.*

Sir THOMAS CHITTY, *Knt.*

Sir MATTHEW BLACKISTON, *Knt.*

To the Worshipful

Sir JOSEPH HANKEY, *Knt.*

Sir WILLIAM BAKER, *Knt.*

WILLIAM BECKFORD, *Esq;*

WILLIAM ALEXANDER, *Esq;*

WILLIAM BRIDGEN, *Esq;*

Sir WILLIAM STEPHENSON, *Knt.*

GEORGE NELSON, *Esq;*

Sir FRANCIS GOSLING, *Knt.*

Sir ROBERT KITE, *Knt.*

Sir NATHANIEL NASH, *Knt.*

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ALEXANDER MASTER, *Esq;*
Sir JOHN CARTWRIGHT, *Knt.*
THOMAS CHALLENGOR, *Esq;*
Hon. THOMAS HARLEY,
RICHARD BLUNT, *Esq;*

My Lord, and Gentlemen,

THE *Police* of the City of *London* being under your Authority, and the Glory of it the prime Object of your Care, the Considerations contained in the Letters, which I have the Honour to present you, claim a kind of Right to your Protection. Though the *Poors-Laws* of this Kingdom stand upon their original Foundation, the happy or unhappy Effects of them depend on the Officers who carry them into Execution in their respective Parishes.

Some Members of your Court espoused the Bill to which these Pages principally relate, and several of them have expressed the warmest Wishes for the Success of it. The present
Period

DEDICATION. v

Period is distinguished for salutary and elegant Improvements; and the generous Regard which You are every Day shewing, to the Health and Conveniency of Your Fellow-Citizens, will do Honor to Your Names, as long as the History of these Times, and the Vestiges of these good Works shall remain. It cannot therefore be imagined whilst *Houses* are preparing, that the Race of Men who may inhabit them will be neglected; or that any thing will be wanting, on your Parts, to render the Law in question effectual to the great End in view, not only in the *Letter*, but in the *Spirit* and *Intention* of it.

No Act of the Legislature was ever fraught with greater Commiseration for the most Distressed and Helpless of the human Species; nor can any Law more truly demonstrate the Gentleness of the happy Government we live under.—After all the most ardent Efforts which can be made, without a *solid Plan of Rectitude*, there can be no well-

vi DEDICATION.

well-grounded hope of the Care of Omnipotence: this alone can give *us* Stability; this alone can support *any* Nation under the repeated Shocks of War, the ungoverned Passions of Men, and the Vicissitudes of Time. Without this, Victories are but the Blaze of a Meteor; Reputation, the Sounding of pompous Words; and Riches, an *Occasion of falling*.

On such a Plan is this Law founded: And it speaks to the Heart, as far as the Tenderness of its Complexion can express its Meaning. It obliterates the Remembrance of Evils past, and with the gentlest Persuasion recommends the Exercise of Humanity for the future. In conforming to it with Exactness, we shall co-operate with the most indulgent Dispensations of Providence. In providing for those, on whose Services we, *or our Children*, must depend for Security, we shall obey the first Principle which the Great Author of Nature has implanted in the Breast of Man: And in doing Justice to our
Cha-

DEDICATION. vii

Character as a humane and sagacious People, we shall promote the Welfare and Glory of our Country.

The Magistrates of the first City of the *British* Empire, perhaps the first on the Face of the whole Earth, renowned through the World for the extended Dominion of their Charities, as well as their Opulence, will never rest satisfied with showing their Beneficence to those who are in the inferior Stages of Distress, whilst there are any equally intitled to their Protection, who find no Relief but in the Grave.

Experience only can prove how far the Utility of this Bill may reach; the Example of those *good Citizens* who are interested by all the Motives of Religion, and a just Sense of the *Importance of the Office* they undertake, joined to your happy Influence and Protection, must have the most beneficial, extensive, and lasting Effects.

The immediate Duty and Gratitude which I now owe to the KING, our common Father, and most benignant Sove-

viii **DEDICATION.**

Sovereign, renders me so much the more strictly a Servant to my Fellow-subjects. Divine Providence having made this Change in my Situation both necessary and desirable, I shall also esteem myself fortunate, if the Remainder of my Days are rendered useful: And it always will be a Subject of Joy to me whenever I can give any Proof that I am, with the most constant Zeal, and the truest Veneration,

MY LORD, AND GENTLEMEN,

Your most Humble,

Strand,
25 June, 1762.

Most obliged, and most

Obedient Servant,

Jonas Hanway.

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ERRATA.

PAGE 24 l. 22 for the Species, r. our Countrymen.

72 l. 1 for two r. three.

~~after l. 8 insert St. Matthew Bethnal Green,~~

74 l. 13 for 22 r. 23.

A
L E T T E R

TO

A CHURCHWARDEN, &c.

DEAR SIR,

GIVE me Leave to congratulate you most heartily, on the pleasing Prospect of seeing the Accomplishment of what you have so long wished for. It is but a Prelude to the Scene, which promises fair for the highest Gratification of Humanity. It was not possible to make a Law to oblige People to keep Infants alive; or to punish them if they died: But I am sure it will be a very sincere Pleasure to you, to behold, among other salutary Statutes lately enacted, one for registering all the *Infant Parish Poor* within the Bills of Mortality, as far as four Years of Age; the same to be done in all the Parishes in a regular and uniform Manner.

B

The

The Commencement of the Reign of a young Prince, in whose Breast are so deeply implanted the truest Sentiments of Religion and Humanity, fills the Mind with the most pleasing Ideas of Order and Oeconomy. Without these, every Nation, whatever its present Splendor may be, must wither and decay. The two ruling Principles of Government in all Countries, from an Overseer of the Poor, up to the highest Officer in the State, should consist in a due Care of the Blood and Treasure of a Nation; for in proportion as these are preserved, or squandered away, in the same Degree will a Nation be supported in Power, or threatned with Dissolution.

It ought to be remembered, that however important a Supply of Gold, Silver, and other various Kinds of Merchandize may be, particularly for the Maintenance of War, these will not prevail without Numbers of Men. Where there is an Abundance of Inhabitants, industrious and skilful to improve the several Productions of the Earth, if the Soil is fertile, Riches will flow in, as naturally as the Blood runs in the Veins for the Functions of animal Life.

How-

However apparent this may be to common Observation, I need not tell *you* that a pernicious Practice has prevailed, in Times past, in these great Cities, as if in order to grow rich, or, in other Words, to save Money to a Parish, the readiest Way was to suffer the Infant Parish Poor to perish. The Necessities of some Parishes may be great, on account of their having too large a Proportion of Poor; but every Child that perishes for want of Care, is a pecuniary Loss to the whole Community, of which the Parish is a Part, of at least 151 *l.* 11 *s.* 4 *d.* to say nothing of our *Defence*, upon which our very Existence depends.

To give you a Sketch of this Calculation, I suppose the three first Years of Life to cost (all Charges included) 3 *s.* per Week; and the next ten Years 2 *s.* 6 *d.* per Week.—Experience will justify this to be a very sufficient Allowance in cheap Parts of the Kingdom. I suppose also the Expence created by those who die under 13 Years old, to be made up by the Labor which many Children can and will perform, between 7 and 13. This Charge is 88 *l.* 8 *s.* After 13, we may compute

the *Medium* of Life to be till 36 Years old; consequently here are 23 Years of Labor. Now set this Labor no higher than Eight-pence a Day (Sundays excepted) for both Sexes, I mean as so much Value to the Community, the Amount is 239*l.* 19*s.* 4*d.* Then deduct the 88*l.* 8*s.* above-mentioned, and there remains Nett Gain on the Life, 151*l.* 11*s.* 4*d.* If you reckon 10*l.* a Year (which Sundays excepted 8 Pence a Day is nearly equal to) for 4 Millions of working People, it amounts to 40 Millions, which is supposed by modest Calculators to be nearly our annual Expence in Time of Peace, and supports the Analogy of this Calculation.

In 1739 a pompous Edifice was erected, dedicated to the Preservation of Infants; I mean the Foundling Hospital: But what could the taking 80 or 90 Children annually avail? In 1756 the Doors of this Hospital were opened for *all*: then commenced an *indiscriminate* Reception of 4000 yearly; and I make no doubt it was a Means of preserving a considerable Proportion of those who used to perish in the Parish Workhouses of these great Cities: But I am confident it was also the Cause
of

of the Deaths of many Thousands of such Infants as were brought from the Country; this melancholy Experiment, which our national Compassion led us into, pointing out to what Objects the Hospital ought to have been confined, to operate to a good Effect: and that a Foundling Hospital, or a Plan of secret Reception of Infants is a very dangerous one in this Country. The Fact proves that it made a Disease where there was none before, whilst it administered a Remedy for a real Distemper, as was intended.

Let us now see what Effects this Bill for a regular uniform Register of these Infant Poor within the Bills of Mortality will produce. The most *intelligible* Accounts are generally the *fairest*, and it is a Truth few will deny, that where the Eyes of the World are upon them, Mankind are more careful of their Conduct than in secret. You are sensible how much we are governed by Imitation: It is but changing the *Mode*, and as it is more natural to be humane than cruel, it may become as *fashionable* to preserve Lives, as it has been to be careless Spectators of the Loss of them. I am persuaded of your good Intentions;

tentions; and I hear of many Parish Officers, at this Hour, who consider their Office as really honorable, and their Charge to be truly important. A good Parish Officer is one of the most respectable Members of the Community, and a small Share of Reflection must make it appear so, when it is remembered, that the most sacred of all Civil or religious Laws is that which regards *Life*: that the Object committed to his Care is the Lives of innocent Babes; the noblest Workmanship of Heaven, and the Care of one common Parent the great Creator of all things; the Subjects of a Prince whose Disposition leads him to feel the Impulses of Humanity, and whose Glory is so intimately connected with the Safety and Welfare of every Individual. And what is the *Love of our Country*? It is but a mere Name, an empty Sound, unless we take in the Idea of Love for our Fellow-subjects, of all Ages and all Ranks, but most of all the *Poor*, and of these the Infants in question, claim a more peculiar Tenderness.

Upon a careful Perusal of this Bill, I find the Register is to be kept in a Form prescribed, not only in the Workhouse, or
other

other Parish House of each Parish, but that a fair Copy of it, carried on from Time to Time, must be laid before the Vestry, or other Parochial Meeting whenever they meet; and the same being completed, at the End of the Year, it is to be deposited in the Vestry, or other Parochial Room, understood to be there made into a Book, as the Sheets multiply. Thus the Vestry, of which the Vicar is generally at the Head, becomes interested in a far greater Degree than before, not only that the Register be kept as *directed*, but it seems to be implied, that as *Vestry-men* are the Heads of the Parish, it is expected they will show a due Attention to the most important Part of Parish Business, namely, the Preservation of the Lives of their Infant Poor: For if this is not a Parish Business of Importance, it is hard to say what is.

The Precautions taken by the Bill do not stop here, for there is *another fair Copy* to be sent by each Parish to the *Company of Parish Clerks* at the End of every Year. From these an *Abstract* is to be made and printed, and a certain Number of Copies returned to the respective Parishes. Thus will every Parish see what
all

all the other Parishes have been about; and it is presumed will emulate each other: They will see in what *Proportions* the Children born under their Care, or received by them, have died; *where* they died, if in *Town* or *Country*; and how it comes to pass that some Parishes preserve a Proportion, perhaps of 40, 50, 60 or 70 in 100, and another not 4 in the same Number.

Parish Officers may amuse themselves till *Dooms-day*, but to attempt to nourish an Infant in a *Workhouse*, where a Number of Adults are congregated, or where a Number of Nurses are assembled in *one Room*, and consequently the Air become putrid, be these Nurses ever such proper Persons, I will pronounce, from the most intimate Knowledge of the Subject, is but a small Remove from Slaughter, *for the Child must die* ——

If the most able Nurse cannot perform Miracles, what is to be expected of a *poor, old, diseased, and decrepid* Woman? She is herself in want of a *Nurse*, and does not *see* nor *taste* if the Aliment be thick or thin, sweet or sour. And as to the Women who are neither aged nor diseased, their being in a *Workhouse* is a strong Indica-

tion

tion of *Ignorance, Laziness, or Debauchery*, which by no means render them fit to be trusted with the Care of young Infants. The Consequences prove this most demonstrably. I have heard it declared in *public Court* of one very important Parish, which in 14 Years did not preserve a single Child; and I have seen the Accounts of *another*, which acknowledged that out of 53, being the whole Number received in 5 Years, not one was kept alive — Is it not Time to alter our Plan?

Constant Experience proves in what Manner the Great Author of Nature intended that we should be nourished in the first Stages of Infancy: The frequent Departure from it has, in the Course of Time, cost this Nation *Hundreds of Thousands*, if not *Millions* of Lives. It has been often found that the Breast, for a few Weeks, provided the Milk be *really good*, and the Nurse lives chastely and temperately, is of great Efficacy, where it cannot be had for a longer Time. Indeed I have strong Reason to believe, that many a Life may be preserved by giving the Breast simply as a *Remedy*, when Infants breeding by Hand are in a dying way. In the mean

while it has been a constant Observation, that breeding by Hand is much less fatal to *Females* than to *Males*; and that a very *good dry Nurse* is less dangerous than a *bad wet one*. How far the Want of the Breast has often checked the Growth of the Human Species and spoiled the Breed of our Country, is a Matter for which Mothers, who too often *unnecessarily* desert their Offspring, can best answer. It is evident that some *strong Women* can give Nourishment to *two Infants*; but it is not less apparent that Women, *not being strong*, often kill both in the Attempt.

It is melancholy to behold Children, when bred by Hand, by careless Persons, crammed with *glutinous Aliment*, when it is plain, Nature intended it should be *thin*: So it is to see Food *forced* down in *Quantities*, when it should be sucked in by Degrees and gently: And as to the Food being too *hot* or too *cold*, I suppose great Mischief has arisen from this Cause also. So much depends upon the *Care* and *Tenderness* of the Nurse, and her own *Health*, in both Cases of *wet and dry-nursing*, that the ablest Doctor cannot do much by communicating his Thoughts. At the

same Time it is evident, that the careful Eye, of those under whose Inspection Nurses and Children are, is a Matter of great Moment, as the Governors of the Foundling Hospital have happily experienced; and whether the Infant be nourished according to the Appointment of Nature, or by a Preparation of animal Food, either of Cows Milk, or Milk mixed with *good Water*; with thin Broth, Bread or Biscuit; or whether the skilful Use of *Magnetia* or *Rheubarb*, or both, be recommended; a little Instruction to a Woman of a little common Sense, often saves a Life.

Why the poor Children of a Parish should not find Protectors, in the Capacity of *Inspectors* of Nurses in the Country, as well as the *Foundlings*, I have no Conception, unless it be the *Pomp* of Appearances only that influences Mankind. If the most considerable Persons of a Parish interest themselves, they will find People of their own Rank *in the Country* to perform this Office of Humanity: And it is better you should *pay* for it, than leave it *undone*. If the Governors of the Foundling Hospital could find where to place 4000 Children in the Country annually, it will

be very hard indeed if all the Parishes, each with its respective Interest, cannot accommodate 1000 or 1500 annually. But if there is any Parish so unluckily circumstanced that the Officers *cannot* accommodate their Children in the Country, are they not, in such Case, called upon by the Voice of *God* and *Men* to treat with the Governors of the Foundling Hospital? Is it not a very easy Matter to pay so much a Week to them for a Child as long as it remains in their Hands?

I do not mean to make Foundlings of your Children. I know that *Parental Love* and *filial Obedience* are the main Pillars of Religion and Government; therefore, though I grant some Parents are very improper Persons to be trusted with their own Children, I am a professed Enemy to the Doctrine of total Separation, and consequently I should be sorry if any of these Babes were converted *unnecessarily* into *Foundlings*.

As you generally place out your Parish Children as Apprentices, I hope to see this Circumstance also mended as to the *Manner* of it, I apprehend the plain Way will be to place them out where they are nursed,

nursed, if not to the same People by whom they are bred up: They will then be removed from the greatest Part of the Dangers which attend such young Persons when bred in *London*. This Measure will lay the Foundation of the most salutary Effects, for it will replenish the Country, and supply the Place of the Thousands drawn yearly from thence to *London*; it will make useful Subjects, instead of the most profligate and abandoned Sort of People; and the *Increase* of these Children will add still to the Safety and Opulence of the Nation. This will be a manly Labor, worthy the Character of our Nation, and I am sure it will do particular Honor to Parish Officers.

I have had Opportunities of observing among the Poor how young Minds are influenced: It is not enough to keep them from *bad* Objects, if *good ones* are not presented to them: If they are not, from the Dawnings of Reason, *familiarized to social domestic Life, habituated to the Duties of Obedience, and to the Objects by which they are to get their Bread*, it is difficult afterwards to give them just Impressions. Boys at School go home occasionally to their Parents;

Parents; they board together; they have Sentiments, and make Acquaintances; but if you confine young Children within Walls till 10 or 12 Years of Age, to see nothing of the World, it is ten to one if they are not less *docile*, more *perverse*, and more open to Temptation when they come into it, from mere Ignorance what Evil is, than if they were bred up in a Family-way, be the Family ever so poor. —In the Case of Workhouses, can we *decently* suppose that Children do not contract *bad* Habits? Are not the Adults with whom they occasionally associate, inclined to Wickedness? And who is to take Care of these Childrens Morals? I grant there is a decent Appearance in some Workhouses, of Reading, Diet and Cloathing: and when grown Children fall to the Care of the Parish, being too old to be sent to nurse, you must have Schools provided for them; but these can hardly render them such good Members of Society as the Children of Husbandmen are. There are also many Children in Workhouses, or *farmed* out, in these Cities, who are set to Work; but how few of these are so employed

ployed as to promote Virtue, Health, and Strength equal to a Country Life.

Should it be found impracticable in some Places in the Country (which I can hardly think) to place them out properly, then you have no other Remedy than to bring them to Town: But it does not appear to me that the Experiment has been tried, so few of these young Children having been, through a long Course of Years, saved from the Grave. To *preserve* them is the first Concern, and let the *Preference* be given to the Country upon all Accounts from the *Beginning* to the *End* of their Life.

If so many Thousand Infants have dyed by *putrid Air in London*; if we mean to preserve them from perishing, we *must* provide *sweet Air in the Country*, as well as *wholesome Aliment*. Thank Heaven the Inhabitants of this Island are not all equally adulterated in their Manners; we find *Simplicity* and *Piety*, *Health*, *Strength* and *Industry* in many Parts of it. This be assured of, and I have had a more extensive Experience than any one Parish Officer, unhappily removed annually from Office, can possibly have,

have, that in regard to the Distinction of *Town* and *Country* nursing, *Chelsea*, *Kensington*, *Islington*, *Lambeth*, *Knightsbridge*, *Finchley*, or *Bow*, or other such neighboring Villages, with regard to the Manner of the Nurses living, and consequently the Preservation of Infants, ought no more to be called the *Country*, than *Thames-Street*, or the worst Parts of *St. Giles's*. Those Officers who *have had any Experience* must *know this*, and if they mean to preserve their Infant-Poor, *will* send them to be nursed in more remote Places; the further from *London* the better. I know that Nursing is performed in *Yorkshire*, for 21 Pence a Week, better than within 20 Miles of *London* for *half a Crown*. The Cloathing may cost you at the rate of 4 Pence a Week more.

It is pretty evident from Facts that we are at length determined to mend our Ways; and I congratulate you on hearing that the Offer of some Persons, in a late Election of Parish Officers to serve *St. Andrews*, has not been accepted, on the very Account for which they were formerly preferred, namely, because they saved Money to the Parish, understood
to

to have been at the Expence of the Lives of Infants.——

I also learn that the Officers of *St. Martin's in the Fields*, have with great Judgment and Humanity resolved to give *Premiums to Nurses*, when Children committed to their Care are *alive* after a certain Time; these worthy Tradesmen, and others now in Office, *in the King's Parish*, being determined to show an Example, and convince the World they have the *Hearts of Men*. This is a Matter of great Moment and worthy of your serious Consideration. As to the Doctrine that a *good Woman* will take Care of a tender Babe independant of any *Reward*, and that a *bad one* will not do it give her ever so much, it proves nothing, or a great deal too much. Let me remind you that, after what has past, it will require no small Care and Attention to convince *Nurses* and the common People, that the Life of a Parish-poor Infant is really of any Value to the Community.

The giving Premiums operated happily in the Foundling Hospital. The Governors of that Hospital gave *twenty* Shillings to the Nurse whose Child was alive at the

End of 12 Months : Now in my Judgment, Half a Guinea after 6 Months, the same at 12 Months, and the same at 18, will be more effectual to all the Purposes intended, not only as so much more than 20s. but as taking in a greater Scope of Time in the dangerous Part of Life.

The Precautions intended by this Bill, granting some Parishes to have done their Duty, may I think save *annually* to the State, on a low Computation five hundred Subjects. I suppose the Number of Infants under 12 to 18 Months old, being such as are in the most imminent Danger of their Lives, to be near 1500: That, upon the whole, a very small Proportion of these has, for Time immemorial, been preserved : That taking into the Account, all Contingencies, 1 in 3 may be easily kept alive : And I conclude that some Parishes will hereafter preserve 1 in 2, or 3 in 5. Notwithstanding the moral Impossibility of finding proper Nurses for 4000 Infants, *annually* crowded, in the wildest Manner, upon the *Foundling Hospital*, the Managers of that Hospital have preserved 1 in 3, past the dangerous Part of Life.

How

How great an Object this is of the public Attention, must be obvious upon the Principles of common Humanity and Policy, I may add too, the Reproach which we have suffered in Times past on this Account. It appears to be no less an Object in the Esteem of the *thoughtful* Part of our Fellow-subjects, as demonstrated by the great Tenderness of those Individuals who first espoused the Establishment of the Hospital just mentioned. It is remarkable that this Design was carried into Execution upon the breaking out of the last *Spanish* War. I have already had Occasion to mention how ineffectual the Trial proved; and it was under the Conviction of its being so ineffectual that the Legislature caused the Doors of the Hospital to be opened in 1756, just at the breaking out of the present *French* War, for an indiscriminate Reception of all Children under the Age that the Governors of it might think proper to fix. For the *first* six Months the Age was restrained to two Months; for the *second* six Months, to six Months; and after that Time extended to *twelve* Months.

I shall not trouble you with a History or Repetition of what has past in that

Affair; but only in general mention, that from the 1st of *June* 1756, to the 25th of *March* 1760 (being 3 Years and 10 Months) there were received within a very few, 15000 Infants, at the Rate of 4000 annually, every Year keeping nearly an equal Pace. This Attempt must be considered as the strongest Demonstration of the Benevolence of the Legislature, and how necessary they thought it to interpose their Weight and Authority in Behalf of the *Infant Poor*. The *same* Attention is *now* shown by the great Applause which the Bill in Question met with in both Houses of Parliament.

Perhaps you will be surprized when I tell you, that before these Foundlings are ushered into the World, they will cost near half a Million Sterling, or about 100*l.* each Child, supposing that 5000, of the 5500 now living, will be happily apprenticed out; and yet I believe the Nation had been richer in Inhabitants, had there been no Foundling Hospital ever thought of.—Præscience is not the Attribute of Man; the wisest of us did not foresee what would happen. It is however self-evident that if this Hospital had been restrained to such Objects, here on the Spot,

as were really in Danger of perishing, and to all human Appearance would not have been preserved any other Way, the *State* would have been the richer, though the Maintenance and Education of 5000 Children, saved out of 15000, should have cost the Public 100*l.* each.

It is no less apparent to me, that the Mistake in digesting this humane Design, was occasioned by the Want of a just Comparison of the essential Differences between this Nation, and others where such Institutions are established; not only in the Provision *we* make by the *Poor's-rate*, which renders every Parish a proper Hospital for its own District; but also in the liberal Care of the *Poor*, by the Employment which is provided for every one that is really industrious, in this happy Commercial Country.

Nor did we then reflect that we are by Nature of a *daring Genius*, even when restrained by Laws; how much more when our Passions and *Appetites* are let loose, under the Sanction and Authority of *Secresy*. All that can be further said of this Institution is, that if properly restricted to such Parishes, within the Bills of Mortality,

lity, as may really stand in need of Assistance (and which these are, the Event of the Bill in question must infallibly prove) it may be still rendered very proper and very useful. In the mean while it will be an Honor to those Gentlemen who take Charge of these 5500 poor Children, thus deprived of the common Care of Providence in respect to Parental Love, to become as Parents to them; and I hope they will be so in the truest and best Manner that can be expected of Gentlemen who besides this have several other Engagements and Avocations.

It will be no empty Speculation to give you a further Idea of your own Importance as a *Parish Officer* with respect to the present and future Generations.

1. Consider the Devastation created by the present War following so close on the Heels of the last; which though surprisingly less destructive to the Species than in Times past, yet you are sensible it must carry off great Numbers of Men annually.

2. Consider also the *Repugnancy* to Marriage, which so unhappily prevails in this Nation, even among those who profess to *love their Country*. Perhaps there is no
Country,

Country, *Christian, Mahomedan, or Pagan*, where *Living* is reduced more to an *Art*, than in this; nor perhaps where Refinements have rendered the People more deaf to the Voice of *Nature*. If this were not the Case, such Crowds of young Women would not remain unmarried. Even our very Laws, intended to regulate the Form of Marriages, and prevent clandestine Proceedings, do not appear to have produced their genuine Effects, among the *common People*, to whom we must ultimately recur for the Support of the State. I am well assured that in some Places of great Resort, for *twenty* Shillings which used to be received for Marriage Fees, there is now hardly *one* received on the same Account. I hope this chiefly regards *Sea-ports*, but all *Laws* should have a peculiar Regard to the *Genius* of the common People, and the Exigencies of Times. The Mischiefs arising from Marriages made too hastily, may be great; but more real Misery seems to proceed from Contracts made slowly, upon mere Views of pecuniary Interest. And this must be allowed, that a State can receive no *Security* for the good Behaviour of Subjects, and the

the Happiness of Government, equal to that of a *Wife* and *Children*.

3. *Increase* alone can make our *natural* Strength in *Men* correspond with our *artificial* Power in *Riches*, and, both with the Grandeur and Extent of the *British Empire*. The Events of the present War have opened a new Scene.—We *feel* our own Abilities more, or find our Enemies weaker, than in Times past; in so much that though *single-banded*, we may hereafter be able to cope with them: But it cannot be trusted to, upon any Principle so found as a serious Application to *Increase*, since we must have *Manufacturers* and *Husbandmen* as well as *Warriors*. It is by this means we may one Day see ourselves *enabled* to defy our Enemies, and shake off what appears to be a heavy Yoke; I mean the Effects of our *European* continental Measures in War, which during fourscore Years past, has created a Debt of so many Millions as a Load on the Public: our most solid View has been to keep our Enemies at *Arms Length*, and happily it has so far succeeded; but *Time* and *Necessity* may change our Plan: By Security in Numbers we may change, and prevent our being in the Issue devoured in

the *Flames* of our *real* Courage, Generosity, Riches, and the Figure we aspire at making in the World.

4. A further Reason is, that Affection for Children in their Infant State naturally leads to *Marriage*: and perhaps you are not aware, how much your good Example of Love for the Children of the Poor, who are really in Distress by the Wickedness or Misfortunes of Parents, may operate towards recommending the sober Duties of domestic Life, the Thing which vicious Men think least about, among those who are not poor.

5. If the *Parish Infant-Poor* are preserved by the Care of the Parish Officers, the *industrious Poor*, who are not the Objects of the Parish Rates, will almost necessarily be influenced the more strongly, and warned, by the double Force of Example and Affection, of the Duty of preserving their own Children.

Let me now remind you of what you must be sensible. If you send your Infant-Poor to be nursed, in Places remote from the Metropolis, you will not only avoid the Perplexity occasioned by the Visits of such Parents, as can do their

Children no good, but this Measure will probably operate in such a Manner as that only the *most Abandoned*, or the *real Distressed* will chuse to part with their Children, for the few Years which may be necessary. It is very obvious that Care should be taken not to give any undue or unnecessary Encouragements, even for a temporary Separation of Parent and Child; but if the Life of the Child depends on this Measure, it ceases to be a Question what ought to be done. Candor and Judgment are always necessary on the Part of the Officer, in making such true Distinctions as properly belong to his Office; and it ought to be remembered that the Duties of *Religion* and *Humanity* supersede all Considerations of what is commonly called *Policy*; happily in this Instance they all unite their Force, to the same great End, namely the Preservation of Life.

The Observance of *one* Duty naturally leads us on to *another*; and the *Facts* relating to the present Object, which from the Nature of them will become *notorious*, must necessarily influence the *Manners* of the Nation in general, much more than if such Facts were kept *secret*, and much more

more than you or I may be aware of. If the Parish Officers take such good Care, it will be naturally said, "what a Scandal it is for a private Family to be negligent!" In the mean while the Conduct of some Parishes will show the World, what ought to be expected of others, according to their different Circumstances and Situation.

Now, Sir, I must tell you, that I have seen all the various Distresses which can be conceived, among many Thousands of Infants, and can judge a little of the Proportion which are born diseased, and by the Iniquity of their Parents consigned to an early Grave. I know that when other Arguments fail, the Mortality complained of, is often imputed to the Diseases with which such Children are born, particularly in these great Cities. There is too much Truth in this, but it should be remembered, that common Prostitutes seldom breed; and we can with no Candor or Propriety impute the Bulk of the Mortality to any such Cause. If true Measures are not pursued to keep Children alive, I see not how you can demand any Credit for such as are really distempered.

Here it occurs to my Thoughts, in regard to the Danger of Communication, that you will have much the Advantage of the Foundling Hospital, by the Opportunities of knowing the Situation of Mothers. If any one is even suspected of being diseased with a Venereal Complaint, her Child ought not to be put to the Breast of any Woman, but bred by Hand. Care in this Particular is of great Moment. But it is too well known, in many Parishes, that the Children born of the most *healthy* Parents, have generally partaken of the same common Fate, as those who proceeded from the most *distempered*. Witness in particular, the Children with whom 10 l. has been usually given to the Parish. I believe it will be found upon Enquiry, that though the Parents of these poor Babes may not be the most celebrated for Chastity, they were really the Flower of the Nation, for *Health, Strength, and Beauty*, and therefore the Loss of such Children is the more pungent to the Mind of every good Subject.

Let us no longer entertain a *mean Idea* of any thing connected with the Word *Parish*, more than of *Town, City or Nation*.

tion. The Matter lies in a very small Compass. I have already observed, that 500 Lives annually may be easily saved: For it appears from the *most correct*, or rather the *least incorrect* Parish Accounts of Infants which the Public has been favored with, that at the lowest Computation, the Parishes in question have usually received annually, for some Years past, from 1100 to 1200 Infants under 12 Months old: and supposing the Number to be 1100 (*a*), and that they have received 400 more, from 12 to 18 Months old, considering how *few* of these have been preserved, one may modestly pronounce, that if any humane and discreet Measures are pursued, adequate to the *Instructions* which the Bill carries along with it, there will really be a *clear Saving* of 500 Lives annually. The Accounts referred to have passed through my Inspection, and all the World knows when is the dangerous Part of Life.

Now,

(*a*) On examining the Accounts called for by the House of Commons in 1759 and 1760, I observed that 36 of the smaller Parishes gave no Account, 36 others were little more than the Titles of Accounts; but the Numbers received of the principal Parishes laid the Foundation of this Computation of 1200,

Now, consider the vast Importance of such a Saving, with their Increase in 40 Years. In less than the Course of one Man's Life, this *Saving* may give Birth to a Number equal to an *Army* or *Navy*, which may save our Country and Nation, and prevent our becoming a Province to *France*. This is not a visionary Calculation: As to the Propriety of the Object itself, there is no Occasion to repeat to you, that it is supported by the *Wisdom*, the *Policy* and *Humanity* of the Representatives of the whole People.

In Support of what I have advanced, I must beg Leave to refer you to some real Facts, that you as a Parish Officer now in Office, may *learn* from the Conduct of your Predecessors. I have upon several Occasions taken some Pains to inquire into these Matters, and I find, however dark and involved the Subject may appear to the Credulous or the Prejudiced, it is not difficult to develop it, even from the public Accounts impartially examined; for tho' these are not exact as to *Births* and *Deaths*, yet the *Christenings* and *Burials* answer the same End, so far as they are nearly as exact one Year as another. I will take

three Years *before* the Foundling Hospital was opened, and two Years *after* it was opened, *viz.* In

1753	{	Christenings	{	15444. Burials under 2 Years	{	7892
1754		before the F.		14947. of Age in the same		8115
1755		H. was opened		15209. Time.		7803

The Medium being $52 \frac{1}{3}$ in 100 dead*. Upon a Comparison of the last two Years, the Account stands thus, *viz.*

In 1760	{	Christenings	{	14951. Burials under	{	6838
1761		two Years of		16000. Age.		7699

The F. H. was shut in 1760 the 25 of March, to which Day, from the 1st of Jan. 1324 Infants were received, and of these 516 were brought during the last 25 Days. If then we suppose 800 of the 1324, to be *Bills of Mortality Children*, belonging to 1760, (which may be presumed from the 516 being brought in so short a Time,) then the Medium will be $49 \frac{2}{5}$ in 100 dead.

In 1757	{	Christenings, the	{	14053. Burials under	{	7095
1758 open.		F. H. being		14209. Age.		5971

This upon a Medium is but $42 \frac{2}{3}$ in 100 dead†. Now if we add 1500, (the number of Infants computed to belong to 1757 and the same to 1758,) being supposed so many *dead Weights*

* The common Computation was but 33 in 100 in Times past, under two Years old, but Vice and Intemperance seem to increase in London and Westminster among the common People, and must carry off a greater Number of Infants.

† The Deaths of the Foundlings were not included in the common Bills of Mortality, tho' some of the Christenings I believe were: this so far perplexes the Calculation: all that can be done, is to give a general Idea and something near the Mark.

Weights in the Account, then the Proportion will be $53 \frac{1}{4}$ in 100, consequently near the $52 \frac{1}{2}$ above-mentioned.

From this Similarity of Accounts; from the Number of Christenings in 1760 and 1761 being 30951; and from the Number in 1757 and 1758 being only 28262, (all four Years being in time of War) joined to the Lights drawn from the *Parish Accounts* delivered to Parliament, already referred to; one might be induced to think that only 15 in 40 of the 4000 annually crowded into the F. H. were such Infants as belonged to the *Bills of Mortality*; the rest being brought from the Counties. Be the number what it may, I am sorry to say, that the greater Part of *Country Children* appear to be brought, not because it was probable they could not be reared there, but for other very different Reasons. How many were torn by the Parish-Officers from the Breast of the shrieking Mother, with a View to *save Expence* to the Parish will never be exactly known, more than the number that died on the Road in bringing to the Hospital.

It is a Matter of some Curiosity to follow this Enquiry farther, for one may also venture to suppose from this circumstantial Evidence, that *all the Parish Infant Poor* within the Bills of Mortality were sent to the F. H.; and that no Regard was shewn to any of these poor Infants as to their Parents. Were these then *all* bad People? And does Distress and Wick- edness mean the same Thing in such Cases?—We find under all these Hazards, and Distresses, and more which might be enumerated, that the F. H. has preserved 1 in 3, which must be remembered to the Honour of the Hospital, at least upon a Comparison with the *Work-house* Mortality of Infants.

What the Medium Number of the Infant Poor within the Bills of Mortality really is, *or may be*; and *how many* of them will be preserved hereafter, we shall know more exactly when you act upon this *new Bill*.

I hope

I hope no Child will be rejected who would have been accepted before this new Regulation, but rather some received upon a Presumption of preserving them, whereas it was equal before, in this respect, whether they were received or not.—Suppose only 1 in 3 preserved, all other Accidents being equal, the General Bill of Mortality will fall to 49 *per* 100; but if these Parish Infants are all sent into the Country to be nursed, and consequently removed from the Bills of Mortality, then the Account may stand as in 1753 to 1755, at about 42 *per* 100 under 2 Years old. How pleasing is the Account even of 53 $\frac{1}{4}$ compared with the *Workhouse Bill of Mortality* distinctly considered! And how shocking is 53 $\frac{1}{4}$ compared with that of Country Villages, in the best Parts of *England*! I am well assured by those who have made it their Business to examine, that in such Villages they do not bury above 13 in 100 under 2 Years old.

In regard to the Duty of nursing Children in the Country, permit me to add, that if the Mortality of Infants on the Face of the *General Bills of Mortality* mounts so high, may we not be ashamed

of our Fellow-citizens, that Measures have not been long since taken by all People who can afford it, living in narrow Streets or smoaky Places, for sending their Children into the Country to be nursed. I know that many do remove them into the Country, but it is too plain, many others keep them in Town, or the Mortality could not run so high, to the great Injury of the Strength and Glory of this Land. Medical Gentlemen can best assign the Cause why the burning of Coals to keep 800,000 People warm, and dress their Food, impregnates the Air with too much Sulphur for Infants to breathe freely, and how it cuts the tender Threads of their Lives.

But whilst other Grievances complained of in Workhouses, so far exceed this, we need not put the Event on a weaker, when we have a stronger Issue to rest it upon. If the keeping of Parish Infants in these Cities creates no domestic Convenience, as in the Case of a private Family, nor the Removal creates any Difficulty on account of parental Affection: If Reason and constant Experience concur in proving that nothing but Mortality can ensue

2

from

from Children being kept in *Town*: If to this we add that the Price of Nursing is really cheaper in the Country than in Town, or in the Villages about the Town, then there can, upon this Comparison, be but *one Reason* why these Infants are detained in Town; and *that Reason*, Christianity and Humanity shudder so much at the Thought of, that I will not repeat or mention it again.—There is a Time for all things; and though I do not expect the Reign of the Saints on Earth, I do most solemnly declare to you, that I hope for the same Humanity hereafter in Parish Officers, as among other Men; and though I am sensible Office is generally apt to harden Mens Hearts, it can never destroy a Sensibility of human Misery in his Breast who deserves the *Name of a Man*.

If I mistake not, you, as the youngest Churchwarden, will remain in Office and become the Elder the next Year; why should not the *second* and *third Overseer* of one Year, become the *first* and *second* for the next Year? This is worthy your Consideration. The Want of some new Regulation, or *new Law*, seems to be one of the chief Causes of the Devastation complained

of, upon this Principle, that a Man in Office *for one Year only*, can hardly consider himself to be in Office at all, or imagine that any Duty is expected of him; and the vulgar Proverb being, that what is *every Body's* Business is *no Body's*; in general one may venture to say on this Occasion, that no Body of the Parish has cared much about the Infants in question.

You have heard that a *Chinese*, according to their Laws, may cast his own newborn Child into a River: I know not if this is understood of *Females* only, or when a Man has already a certain Number of Children. On the other hand the *Portuguese* have a Notion of Honor, that if a Murderer takes Refuge in their House, they are bound to protect him. We live in a Country where our Laws teach us that to destroy a Child under any Circumstances is Murder, and a Crime punishable with Death: And by our *Religion* we believe that he who is *All-mighty* is *All-merciful*, and that the *Son of God* himself, *teaching us to be merciful*, suffered Death, in his human Nature, in *Mercy and Compassion to Mankind*.

Now for my own part, I cannot discover any great Difference, between withholding

holding from an Infant such *Air, Aliment,* and *Necessaries of Life*, as Experience leads me to believe are absolutely necessary to his Preservation, and throwing him, like a *Kitten*, into a Pond. The easier the Death, the less cruel. And if it can enter into the Heart of Man, out of a romantic Principle of Honor, to imagine he is bound to protect a *Murderer*, for no better Reason than his asking Protection; the natural Rectitude of the Heart will surely lead us to protect the *Innocent*, when they sue for Mercy, and as it were intreat us to prevent their Destruction. Where shall we find more Innocency than in a Child? What Condition is so helpless as his? Or what Notions of Honor, or Impulse in Nature, can be stronger than the Duty of preserving our own Species?

The very Tyger teaches us what is due to our own Children; and *Humanity*, improved by Society, naturally leads us to show the same Regard, so far as relates to their Preservation, to the Children of other Men. And how stands the moral Sense of Duty, in a Case wherein Providence has put them under our immediate Guardianship and Protection? Are we not bound

in Honor, or what is more intelligible, *in Conscience*, to protect those whom we openly *profess*, and engage to take care of?

Both human and divine Laws concur in this, in the clearest and strongest Manner. — For supposing no Fear of *Temporal Punishment*, for Neglect of Duty, yet when a Man sits down seriously, to consider what Engagements he has entered into; and believes that there are *Rewards and Punishments* after Death, for what he *does*, or *neglects to do* in this *Life*; he must draw some kind of Conclusion from the Premises in so tender an Instance. He does exceedingly well, and most acceptably in the Sight of the Great Parent of Mankind, who acts himself as a Parent, and takes charge of the Lives of innocent Babes: But if he takes such Charge and neglects it, he as certainly does exceedingly ill, and must be offensive in the Sight of the Father of Men, and the Lord of the Universe!

Honesty is confessedly the best Policy, and this is plain common Sense, Christianity and Morality. How far these Motives really lost their Weight in *Times past*,

past, is too apparent in the *unnumbered Deaths* of the Infants in question : But the *Time present*, which is our Object, is mending. The dark Cloud is dispelled. *Justice* rears her Head, and *Humanity* smiles. *Religion* smooths her awful Brow, and promises Forgiveness of what is past, provided we avoid the same for the future. In the mean while, *Self-love* assures to us and our Posterity, a *Reward* in this World, in the *Strength, Riches and Stability* of our Country, which is the common Parent of us all.

He that *acts his Part well*, promises fair that another shall follow his Example. Every Man should look to his own Conduct. Complaints of others will avail us very little : But this we are sure of, that whoever does well, *all* will receive the Benefit, and it should be our Glory to serve Mankind. On the other hand, let us not draw down Curses on our Heads ; or prepare a Pit for our own Destruction. *Let us not be careless of the Welfare of our Country, much less insult the Misfortunes of the Poor.* It is I fear too true, that some of these are *abandoned* ; but we cannot therefore pretend to *chastise their Wickedness,*

ness, in the Persons of their innocent Children. Neither Religion, Humanity, nor Policy can find any Plea to vindicate such a Conduct, but will maintain an eternal War against it.

You easily perceive, that I have most zealously devoted a Portion of my Time to the Preservation of poor Infants. In this I have only followed the plain Order and Direction of Nature: complying with the Impulse of *Self-Love*, with regard to my *present* Happiness as a *Subject*, and my *future Expectations* as a *Christian*. I have endeavored to act consistently with the Hopes I entertain, and the Religion I profess. Every Man of us is interested in every Branch of political Wisdom; and the peculiar Exigency of the Times now requires us to exercise this Duty. Indeed it is nothing more than the Dictates of Humanity to preserve our own Species in their helpless State. The Wisdom of Providence has ordained that it should be so, as it were on purpose to exercise our Affections, and in Gratitude to those who preserved us in the same Condition.

The Love of Parents to their own Children is evidently one of the strongest Principles which the wise Author of Nature has implanted in the human Breast; but even this Affection may be extinguished by Habit. By *Habit* we may either eradicate all Sense of Humanity, or improve our Minds into a general active Concern for the Preservation of all our Species. If we act as Instruments to the *Great Friend and Preserver of Mankind*, we shall engage his Friendship, and receive the Fruits of his Mercy, in the endless Happiness of the Just. For the same Reason we ought to *tremble* at the Thought of every *Neglect*, which has any Tendency to pervert our *natural* Propensities, and plunge us into Misery.

In the mean while, the same wise Contriver and Creator of all things, has given us a *moral* Sense independant of this *Affection*. This leads us to revere the *Innocency* and Simplicity of Children in the first Dawnings of Reason: and though it may appear as a refined Speculation, it is easy to understand, being clearly pointed out by the Command and the Example of the Son of God.

These surely are Objects of a *serious* Nature, if any thing in Life is serious. As such I recommend them to you, in Confidence that you will acquit yourself like a *good Citizen*, a *Man*, and a *Christian*.

I am well acquainted with the Sentiments and Generosity of the *Magistrates of London*, and I know that this Design falls in, so intirely, with their Ideas of Mercy, Benevolence, true Policy, and Christianity, that you may be sure of their hearty Assistance in the due Execution of the Bill. It is under their Authority only, that any Vestiges of *Police* can be traced out in these great Cities: And if any Matter regarding Police can be worthy the Care of a *good Citizen*, surely it must be the Preservation of the Lives of his Majesty's Subjects, in their Infant State, when they are in *real Distress*, and cannot plead their own Cause.

I have also the Pleasure to acquaint you that Mr. *Major*, the Engraver in *St. Martin's-lane* has prepared for Publication a *Copper Plate Form*, ready fitted for writing: It is done on Royal Paper, as directed by the Bill, and at the very small Price
of

of *one Shilling* for the three Sheets, which will be necessary to every Parish. This will facilitate the Execution so much, as to render it more easy to keep this Register, in a perfect Manner, than it has hitherto been to keep such imperfect Accounts as were produced to Parliament.

I should not be surprized if the Method now *enjoined*, and *recommended* by the Legislature, should be adopted in other Parts of this Kingdom; and lead to other Improvements for the Preservation and Employment of Adults. It is amazing what good Effects regular Accounts always produce, in the several Concerns of Life, public or private. Be *regular* in your Method, and careful in your Conduct, when your *Poor are admitted into your Workhouse*; but *keep them out of it*, if you can, by *Shame*, or any *suitable Encouragement to Industry*. Though the giving small Sums Weekly, occasions Impositions, yet the Community is generally *least injured by this Method*: And the Objects are certainly rendered more useful, if they breed up Families of Children.

You will observe, that the *Register* in question is to commence with the first of

next Month. I hope this will be the happy Æra from which we may date the Restoration of Compassion to Infants committed to the common Mercy of these great Cities. I cannot flatter with a good Grace where the Lives of my Fellow Subjects are concerned. If we have been careless Observers of the Devastation of human Life, where it was most exposed, we have so far departed from our national Character, from *true Faith* and *true Policy*; and it should raise Blushes in every Man's Countenance who has had any Knowledge of it. That we may now act like *Men*, as well as Christians and Politicians, and in good Time shine in the Arts of Peace, as we have on all Occasions glittered in Arms, is the hearty Wish of,

Dear Sir,

12 June,
1762.

Your most Sincere,

and Obedient Servant,

To

To the same.

DEAR SIR,

WHILST some of our Fellow-Subjects are intent upon breeding *Dogs and Horses*, I turn my Thoughts to *another Animal*. They are all useful in their *Kind*, but the Love of our own Species carries us into more extensive Views, not only with respect to the *Love of our Country*, but also beyond the Limits of this mortal and mutable Scene.

I have already recommended to you, in the truest and justest Manner I am able, the great, good, and generous Design of our Legislators, in ordering a Register of the Infant Poor in these Cities. I have pointed out some of the Evils which have hitherto arisen, I believe partly from the Want of such Cognizance. I have represented to you the Importance which every good Parish-Officer is to the Community: And I have explained what a fair Opportunity is now afforded you of giving Proof of your Zeal for the Cause of *Humanity*, and the *Public Good*. I think you was never interested in any
Affair

Affair where the Love of God, and the Love of your Country were more intimately connected.

I will now make a *few Observations* on what I have remarked when I have walked through *Workhouses*, in relation to grown Persons. I say *a few Observations*, for I have not studied their Situation, so much as that of Infants. In pursuing this Task, you will suffer me to give you my Thoughts on *Ventilation*, hoping they may be useful, in regard to your own Health, which seems to be declining, as well as to that of others.—It is apparent, in all Places where Numbers are congregated, that much Mischief is done by *bad Air*: Therefore I recommend to you a careful and judicious Examination of the happy, I may say the celestial Effects of *Ventilation*. It is amazing to consider how well the Principles of this Science are approved, how generally the Practice is known, and yet how ill it is attended to in many Instances. It seems rather to be the extravagant Fashion of the *Times*, to run counter to it, and to poison ourselves. We assemble in such Numbers in Pursuit of our Pleasures, as if we thought there could be *no Pleasure* with-

without being crowded, at the very Moment that we are distressed on this very Account: and the more delicate Part of Mankind shorten their Lives in so great a Degree, that one would be almost led to believe they did not think it worth preserving. Nor is it alone the impure Air which is breathed on such Occasions, but the late Hours, the Distraction of Mind, and consequently Loss of Health attending *Gaming*, or what is much the same, the continued Attention, for much too great a Length of Time, at the common Amusement of *Cards*. We may justly say with the ingenious poetical Physician (a)

“ And why (already prone to fade,)

“ Should Beauty cherish its own Bane?

“ O Shame! O Pity! ———

“ Nipt by pale Quadrille, and Midnight

“ Cares

“ The Bloom of Albion dies!

The frequent breathing impure Air, and not using sufficient Cloathing in cold or damp Weather, hurry Thousands to

an

(a) Dr. Armstrong's Heroic Poem on Health.

an early Grave, whose Fortunes present them with all the Conveniencies of Life. Consumptive Disorders are more prevalent in this, than perhaps in any other Country under the Cope of Heaven; and the Circumstances I have mentioned are some of the principal Causes of it. It is very evident that this Distemper prevails most among the *Rich*. Now whether the Blood be heated beyond Measure by *excessive Labor* or Exercise, spirituous Liquors or *bad Air*, the Consequences may be equally fatal, and all *Extremes* bring on a *speedy* Death.

I remember, when I was *abroad*, the Opinion of a learned Doctor, in a consumptive Case, that there was less Danger in *sweating* than in *shivering*: But this Decision was quite foreign to the Consideration of *sweet* or *foul Air*. If the Question had been asked, *if Air made hot by a Number of Persons being assembled together, is good for a Consumption*; every one who has suffered under such Disorders, may conceive what his Answer would have been.

It is amazing how the Difference of an Inch, or less, of the upper Sash, being let down, will change the Quality of the Air, without

without the least Injury to any one present. I had once occasion to consult Dr. *Hales* on this very Point; and he assured me this would answer the Purpose in any *Sale* or *Coffee-Room*, though it might not alone be effectual in a *Workhouse* or an *Hospital*; recommending at the same time, that the upper Part of the Sash be let down, more or less, according to the Heat or Coldness of the Weather. I have with Sorrow beheld a Number of respectable Merchants extremely distressed, indeed half-suffocated, at *Garraway's* Coffee-house, at a Sale which has lasted 3 or 4 Hours, merely because they were afraid of taking this Method, though they might with great Propriety have sat with their Hats on. Now I hear that Necessity has at length induced them to take Shelter in the good Counsel of the ingenious Mr. *Yeoman*, the Disciple and Follower of Dr. *Hales*.

The unhappy Inattention of the *Poor*, I wish I could not add of the *Rich* also, is oftentimes such, that provided they feel no painful Sensation from *Cold*, they are totally insensible of the *invisible Poison* they suck in. Thus the *Poor* and *Rich* often droop and die, under one common

Error, or Disregard to the Cause. It is obvious enough, in common Cases, that when Air is spoiled within doors, it is occasioned by too intense a heat, or the want of its Circulation. If Mankind were more attentive to the Dictates of their own Reason and Experience, they would soon find that all Sensations of *Heat* as well as *Cold*, which are disagreeable as well as painful, in proportion to their Continuance, are destructive of Life; but when Air is nearly deprived of its Motion and Purity, the Life of him that draws it in, must hang quivering on a Point, like the Flame of an expiring Taper.

What is true in Nature, in regard to *Ships, Hospitals, Prisons, &c.* must be no less so in *Play-houses, Assembly-Rooms, Public Sale-Rooms*, crowded Apartments of every Kind; the *crowded* Courts of *Kings* or *Judges*; even solemn Temples are dangerous to Health, unless their lofty Roofs afford sufficient Space for Air. Few Persons are sensible of half their Danger in *public* or *private* Places from their being *crowded* and *confined*.

All the World knows that the good and ingenious Dr. *Hales* of *blessed* Memory, has

has opened our Eyes, and taught us how to behave under Circumstances, in which *Thousands* of Lives used to be lost, by *Land* and *Sea*; and by which *Millions* hereafter may be preserved on both Elements.

In walking through the Apartments of some *Workhouses*, I have been often offended by the Stench created by Numbers; at the same Time I have remarked, that there has not been any kind of Ventilation, not even a single Pane of Glass in the Sash made to open, in the Manner of a Casement; not the *lower* Part of the Sash itself made with Pulleys to run up, nor the *upper* Part to let down, which is still better. To save a trifling Expence in the Labor of *Joiners*, much Work has been cut out for the *Physician*, the *Apothecary* and the *Sexton*. The *Bills of Mortality* have swelled, the *thinking* Part of the Nation has *mourned*, and the State has been essentially injured.

Of all the several Ways of hanging Windows, none is equal to the Sash with Pulleys; nor does Glass of an inferior Quality create a *Saving*, equal to the Convenience of the Light and Joy of good Glass when it is kept clean.

In regard to the *Ignorance* of the Vulgar, in these Instances it runs very high. This may not be of much Consequence to them in *common Life*, but it is of great Moment when they get into Hospitals, *Sick Houses*, or Workhouses. The *Nurses* of a certain Hospital lately made a Complaint of the *Ventilation* which was introduced, alledging that "*God Almighty's Air was sufficient for them*". Many, more *knowing* than *Nurses*, consider as little, that it is *God Almighty's Air*, which gives Life, and the Air we spoil which gives us *Colds*, and *Head-Achs*, *Asthma's*, *Consumptions*, and *putrid Fevers*. It is this which often irreparably unhinges the whole Frame and Constitution; and this has contributed so much to the *Devastation of the Lives of your Infant Poor*.

There is a Measure in all Things. If the Air within-doors is not much rarified by Heat, there can be no Danger of the external Air rushing in too fast, or in too great a Column. And if it is much rarified, then the pure Air must be insinuated gently; or People should leave a Room during this Purification. We all know that it is common to receive an Injury to
Health

Health by the Wind blowing in at a Window, or Door-place, even to those who are used to be in the open Air, if it acts on one Part of the Body only. So it is when the Sun acts intensely on one Part; though the latter is seldom well understood. *Common Principles* as well as *Experience* must be our Guide. To make ourselves continually the Objects of our own Thoughts with regard to the Preservation of Life, is paying more Honor to Life than is due to it. Such Conduct is not worthy of a Man; but a general Knowledge which relates to the breathing *pure Air*, as well as Temperance in *Meats* and *Drinks*, is of great Moment, and the Duty of every rational Being to observe.

Now, Sir, I would recommend to your serious Observance, besides the *Sashes* above-mentioned, when the Poor leave their respective Rooms to go to their Meals, that the Windows and Doors of each Room be left open. I suppose the Learned will tell you this may be safely done, in all Weathers, except a Fog. To this I would add, a Hole from 2 to 5 Inches square, to be made in the Ceilings of each Room, the same to communicate

municate with the external Air, by Wood Trunks, which may be carried through other Rooms, or otherwise, through Windows, or Walls. To these Trunks should be added, Tin Funnels with Coverings, or *Cowls*, to turn with the Wind; the longer these Funnels are, the greater the Velocity of the ascending Air will be, and consequently the brisker the Circulation of the Air in the Room. As to the commodious fixing of the Trunks, the Place must determine this Circumstance, and I know of no Person so able to advise, as Mr. *Yeoman*. These *Trunks* and *Funnels* have been found effectual in Prisons for our *Captive Enemies*, whom we *preserve*; shall we not preserve the Poor, our Fellow-subjects and our Friends? The Custom-House, the Post-Office, the Savoy Prison, I may add the House of Commons also, are so many Monuments of the Truth of what I now tell you.

As to the Holes in the Ceiling being kept always open, or sometimes shut, this must depend on the Softness or Rigor of the Seasons. But there is hardly any Time, if many Persons are assembled together in a Room, in which it may not be opened
several

several Times in a Day; the Poor at such Intervals moving to the other End of the Room. I know from Experience, how far this is exceptionable; but the Remedy is always at hand. If there is a proper Inlet of Air, none will *rush* down impetuously; and no Person need be obliged to *sit*, nor consequently to *sleep* immediately under these Holes. But for the greater Safety I would recommend the use of a square flat Cover, with a Ledge about an Inch deep, on three Sides, and the fourth, on the Side least offensive, to be flush: This Cover may hang on one Side by Hinges to the Ceiling, to be pulled up close or let down, that is, the Hole to be shut or opened at Pleasure, the String and Pulley, prepared for this Purpose, being fastened to the opposite Part or Side that is flush. Thus the Air being insinuated in this small and oblique Aperture, will always be broken, and no Column of it can rush in with any Direction to hurt any body. Indeed if there is a proper Ventilation it will never rush down at all. But to render it effectual, at the Times it is most wanted, there should be Apertures at the Bottom of the Doors, to admit Air

occa-

occasionally. These may have falling Covers to run in a Groove.

In Addition to this Aperture, for the Admission of Air, I would add the *small Tin Ventilators*, which turn by the Air, and are fixed in a Pane or Division of the Sash. This may be shut or opened with much Ease; and will be of great service. I call them Tin Ventilators, because they are generally made of this Metal; but I conceive they might be better made of *Horn*, as they would occasion less Noise, and be less subject to bend or break.

Here I must remark, that in some Workhouses which I have seen, the Ceilings are so low, and the Rooms so narrow, that it is impossible in Nature for a Number of People to find a Supply of pure Air, and enjoy Health, unless such kind of Methods are taken as here proposed. As to the Ventilators which Dr. *Hales* projected, and was the happy Instrument of fixing at *Newgate, St. George's Hospital, &c.* and those used in *Ships*, which work by Bel- lows, they are universally approved, and found to be of great Service in such Places, but not necessary I believe in your Work- houses.

In

In the mean while your *Poor* should be supplied with sufficient *Clothing*, to be kept mended, tight and perfectly clean, and free from every kind of bad Air. Loose or tattered Garments are frequently the Cause of Disorders, and the Stench of the Cloaths of Prisoners, or People confined, has proved *fatal* on several interesting Occasions. The Sickness created by such Cloaths, in his Majesty's Ships of War, in Times past, has been injurious to the whole Nation. It is very easy to conceive how much we are indebted for the Success of the present War to *Ventilation, clean, tight and good Cloathing*, as well as wholesome Diet, provided for our Seamen.—If there is a God who takes Charge of the Concerns of *Men*, may we not ascribe his *Favor* and Mercy to that *Humanity* which our Government has so wisely exercised towards our *Seamen* in these great articles of public Oeconomy?

As a *general Observation*, I cannot help taking notice, that the congregating great Numbers of People under one Roof, unless a Work of Necessity, as it undoubtedly is in Hospitals, is by no means eligible. For the same Reason it is clearly

the *Interest* of the Community that convenient Buildings be provided, almost at any Expence rather than crowd your Workhouses. In the present Method the *Poor* must often communicate their Diseases to each other, and these acquiring Strength in proportion to the Number infected, are the more subject to extend the Infection, and lay the Foundation of epedemical Distempers. Is it not from such Causes, that the Mortality of these Cities is so great? And may we not one Day sorely repent it?

If any Part of this Reasoning holds good in respect to *Adults*, is it not much stronger with respect to *young Children*, who are more apt to catch Disorders from each other, and whose tender Strings of Life are so easily dissolved by putrid or corrupted Air?

It is very apparent, that what I have urged upon the Principle of pure Air, is a Reason against *breeding up* many Children together within Walls. It is also worthy of some Consideration, with respect to the grand Design which some have formed of *County Workhouses*: It also points out the Preference to be given in
such

such Places, to a Number of *detach'd* Buildings or commodious Apartments, few Persons to be together in a Room, particularly those who may communicate Infection. Where there is a Necessity for large Buildings it likewise instructs us, to manage so that the Number of People collected, shall not be an Overmatch for the Building; and every Speculation of this kind clearly demonstrates, that we ought never to attempt rearing of *Infants* in Workhouses, or other Places where a great Number of Persons are congregated. We see in many Cases the *Poor* receive their Allowance of Money, Cloaths or Provisions, under the Roof where they are set to work, though they sleep comfortably in their own neighbouring Hutts. The Consideration of County Workhouses, is perhaps very remote: I mention it only as connected with the Idea of the Poor in the Workhouses of these Cities, and the Necessity of *Space, Ventilation, pure Air, and Cleanliness*, in all Places.

With respect to your Objects, as an Addition to *good Air, good Cloathing, and good Diet*, they should be instructed, if

they mean to promote their Health, that a due Perspiration is necessary; and consequently to make their Blood circulate as it ought, they must *walk* when they can, in cold Weather depending on *Motion* and *Cloathing*, in a less Degree than upon *Fires*, and not at all upon *hot confined Air*. This will give even the *Old* and the *Infirm* more Spirit for *Labor*; and make them more *cheerful*.

In order to promote these useful Ends, it seems necessary that their *Bedsteads* should be made with Hinges to turn up; and that the *Bed Cloaths* be opened to the Air and shaken. This may be done during the Interval of their Absence at Breakfast, when the Bedsteads should be constantly turned up. The Advantage of this will be two-fold; it will not only help to purify the Air, but also gain *Space* to move about. I have observed where the Bedsteads are not turned up, the Poor sit on them, and thus by keeping them always hot, add so much to render the Air fetid. The Bedsteads are likewise so much the more apt to breed Vermin, and the Bed-cloaths to be dirtied; and upon the whole the Sleep of these People becomes

comes less sound and invigorating, their Health the more languid, and their Lives the shorter and more miserable.

To supply the Want of Seats, short Benches or Stools must be provided, such as will stand between the Heads of the Bedsteads, along the Sides of the Room; for the Bedsteads ought by no means to stand so thick as not to allow of such Space. If these Stools or Benches were made a little Convex, they will not cost much the more, but they will be the more easy to aged Persons, or such as are ematiated by Sickness. I mention this as thinking nothing too minute which can consistently contribute to alleviate Misery, or promote the general Good. Where Ease and Convenience can be procured for these Objects, within a reasonable Expence, it is a Crime to deny it; for either they should be driven out as unworthy the Bread of the Parish, or treated with that *Humanity* which constitutes the Essence of *Religion*, *good Order* and *Government*. *Humanity* is the true Source of *Cheerfulness*, *Industry* and *useful Labor*.

Besides these Seats there should be, what I have never yet found, *small Tables* made

in *Parts*, and so as when placed away to occupy as little Space as possible. These being set along the middle of the Room at a certain Hour, will serve them to sit, and work at; the same to be again removed at an Hour appointed.

I speak of those Rooms where the Poor *sleep* and *work*. Here I must remark, that only Works of the *Needle* ought to be permitted in such Rooms.—Those who are sick, and cannot leave their Room to go to their Meals, should be kept in separate Apartments, where this is practicable.

Having mentioned the *Work* supposed to be done, I must beg your Indulgence to another Remark, which has also fallen within the Compass of my Observation. It seems to me most absurd to employ any Persons under a Roof, in *Workhouses*, or other such Places, in any kind of Labor which creates an extraordinary Quantity of Dirt, Dust or any foul Stench. Other more cleanly Employments may be procured; and where your Objects are chiefly very *young* or very *old* Persons, every thing that in the Nature of it injures their Health, not only carries with it a Degree of Cruelty, but instead of being
a public

a *public Benefit*, may be a *public Injury*. I mention this as worthy your Attention and Enquiry, without pretending to point out exactly what kind of Work they should be employed in. Only this is well known, that *Knitting* and *Darning* are of great Use, to Men as well as Women, and to Boys as well as Girls. In all our Ships of War the bravest Men learn to mend their own Cloaths; and as to Knitting, it may be performed by one that is blind, and is practised by Children of 5 or 6 Years old. Spinning in all its various Distinctions, is too well known, and of too much Consequence to need any Comment. In some Workhouses they manufacture Linen Cloth, Sail Duck, &c. and why they should not make Woollen Cloth I know not: I mean such Persons as are capable of learning so useful an Employment.

The major Part of Workhouses may be considered as composed of two principal Divisions, *one* for the *Infirm, Sick, and Diseased*; and *another* for the *Necessitous*, who notwithstanding are capable of *Labor*.

In the *first* of these Divisions the *Sick* should be always distinguished from those who have chronical Distempers, which do not disqualify them for some Kinds of Labor.

In the *second* Division, those who are in Distress on account of their *Youth*, either by the Death, Misfortunes, Wickedness or Desertion of their Parents, demand a peculiar Regard, not only because they are *young*, but as promising to be valuable Subjects.

Upon the Whole, the due Consideration of your *Workhouses*, opens a Field for the Exercise of the *Head*, as well as the *Heart*. We should consider each Division and Subdivision in a proper Manner and with Precision, that no Injury be done by any absurd Mixture.

What Resolutions may hereafter be taken by the Legislature in regard to *County Workhouses*, or *Places put under* a more general Guardianship, with other *new Laws* relating to the *Poor*, I know not. It seems to be a Work of *Peace*, and not practicable in Time of *War*, and I believe requires more Thought than has been yet employed about it, by those Legislators
whose

whose public Spirit and Humanity lead them to contemplate this Object.

You may plainly perceive, that in whatever Point of View your Workhouses are seen, they are of all other Places the most pernicious and improper for rearing *Infants*. Nor need I do more than appeal to the Heart of every *Man of Experience* for the Truth of these Assertions!

As to Industry, it is beyond all doubt, that every one ought to be *obliged to work*, and the Officers or Managers should think it their Duty to employ them in some kind of Labor, according to their several Abilities: These Places should be kept sweet and clean, otherwise the whole Community will be hurt by the Diseases which will be propagated, and the Mortality that will reign there. The *first* Concern, in *all States*, but particularly in all great *Cities*, should be the *Health* of the Inhabitants; and this Precaution can be necessary in none more than *London* and *Wiestminster*, because the Rate of the Mortality here seems to exceed that of all other Cities in the World, not absolutely infected with the Plague.

In the mean while *Cleanliness*, whether in Apartments, Dress, or Diet, is the *Child of Industry*, as well as the *Sister of Health*: It is to the *Body* what *Virtue* is to the *Soul*; it at once recommends *Diligence*, *Order* and *Oeconomy*, and, by a kind of resistless Power, enforces an Observance of all the Duties of Life. To corroborate this Opinion, I may appeal to the World, if the *cleanly Poor* are ever idle, or the *filthy Poor* ever distinguished for Industry?

How comes it to pass that many Gentlemen who attend Hospitals and other public Charities, show so little Regard to their own *Parish Workhouse*, which is so much nearer Home, and where much Good may be done? Among other Reasons it is very apparent that they do not chuse to attend Places which are not kept in all respects perfectly sweet and clean. "It is the Eye of the Master which makes the Ox fat," and if Filthiness was esteemed shameful, and corrected as a Crime in *Workhouses*, as might be done by the private Laws of every such Community, the Correction being such as did not offend against the Laws of the Land, Cleanliness might become familiar, and Mortality be kept

kept more at Arm's Length; the Parish Officers would become more respectable, and the whole Oeconomy be rendered more worthy the Care of the *greatest* as well as the *best* Men in the Kingdom. The want of good Regulations, or the Non-observance of them, will always occasion a hideous Devastation of *Money*, as well as *Life*.

Inclosed I send you a List of the several Parishes within the Bills of Mortality. It may be of some Use to you. —————

The ten Parishes in the City and Liberties of
Westminster.

St A N N in Westminster, near King's-square in Soho	St Margaret in Westminster near the Abbey
St Clement Danes without Temple-Bar	St Martin in the Fields in St Martin's lane near Charing- cross
St George by Hanover-square	St Mary Le-Strand
St James in Jermyn-street, Westminster	The Precinct of the Savoy
St John the Evangelist in West- minster	St Paul in Covent-garden

The seventeen Parishes without the Walls of
London.

St A N D R E W at Shoe-lane End, on Holborn-hill	Bridewell Precinct, belonging to the Hospital of Bridewell
St Bartholomew the Great in West Smithfield	St Botolph without Aldersgate
St Bartholomew the Less, be- longing to St Bartholomew's Hospital in West Smithfield	St Botolph without Aldgate
St Bridget, vulgarly St Brides, in Bride-lane near Fleet-street	St Botolph without Bishopsgate
	St Dunstan in the West in Fleet- street
	St George the Martyr in St George's-street in Southwark
	St

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|---|---|
| St Giles at the lower End of Red-cross-street without Crip-legate | Holy Sepulchre, vulgarly St Sepulchres on Snowhill, without Newgate |
| St John in Southwark | St Thomas, belonging to St Thomas's Hospital in Southwark |
| St Olave in St Olave's, vulg. Toolies-street, in Southwark | |
| St Savioures, alias St Mary Over-ree, in Southwark | Trinity Parish in the Minories |

The Ninety-seven Parishes within the Walls of
London.

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| St A LBAN in Woodstreet | St Benedict, vulg. St Bennet Fink, in Threadneedle-street |
| All Saints, alias All-hallows Barkin, Tower-street | St Benedict, vulg. St Bennet, in Gracechurch-street |
| All-Saints, alias Allhallows, in Bread-street | St Benedict, vulg. St Bennet, at St Paul's Wharf |
| All-Saints, alias Allhallows the Great, near the Still-yard in Thames-street | St Benedict, vulg. St Bennet, Sherehog, at St Osith's-lane, vulg. Sithe's-lane |
| All-Saints, alias Allhallows in Honey-lane, near Cheapfide | St Botolph at Billingsgate |
| All-Saints, alias Allhallows the Less, at Coalharbour | Christ Church near Newgate-street |
| All-Saints, alias Allhallows, at the upper End of Lombard-street | St Christopher in Threadneedle-street, near the Royal Exchange |
| All-Saints, alias Allhallows Staining, in Mark-lane | St Clement near Great Eastcheap |
| All-Saints, alias Allhallows, on London-wall | St Dionis Backchurch in Lime-street |
| St Alphage near Sion College | St Dunstan in the East near Tower-street |
| St Andrew Hubbard, near Little Eastcheap | St Edmund the King in Lombard-street |
| St Andrew Undershaft in Leadenhall-street | St Ethelburga, vulg. St Ethelborough, near Bishopsgate |
| St Andrew by the Wardrobe | St Faith under the Cathedral of St Paul |
| St Ann and St Agnes in St Ann's-lane, within Alder-gate | St Gabriel in Fenchurch-street |
| St Ann in Black-friars | St George in Botolph-lane |
| St Anthony, vulg. St Antholin, in Walling-street | St Gregory by St Paul's Cathedral |
| St Augustin, vulg. St Austin, at the Old Change | St Helen near Bishopsgate-street |
| St Bartholomew by the Exchange | St James in Duke's Place |
| | St James at Garlick-hithe |
| | St John the Baptist near Dowgate |
| | St |

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|---|---|
| St John the Evangelist in Friday-street | St Mary Somerset at Broken Wharf |
| St John Zachary at the lower End of Foster-lane | St Mary Staining in Staining-lane, near Noble-street |
| St Katherine Coleman in Fenchurch-street | St Mary Woolchurch in Stocks-market |
| St Katherine Creed-church in Leadenhall-street | St Mary Woolnoth in Lombard-street |
| St Laurence Jewry near Guildhall | St Matthew in Friday-street |
| St Laurence Pountney near Canning-street | St Michael Bassishaw in Basinghall-street |
| St Leonard near Little Eastcheap | St Michael in Cornhill |
| St Leonard in Foster-lane | St Michael in Crooked-lane |
| St Magnus by London-bridge | St Michael at Queen-hithe |
| St Margaret in Lothbury | St Michael Le Querne at the upper End of Cheapside |
| St Margaret Moses in Friday-street | St Michael Royal on College-hill |
| St Margaret in New Fish-street | St Michael in Great Woodstreet |
| St Margaret Pattens in Rood-lane | St Mildred in Breadstreet |
| St Martin in Ironmonger-lane | St Mildred in the Poultry |
| St Martin at Ludgate | St Nicholas Acons in St Nicholas-lane in Lombard-street |
| St Martin Orgars in St Martin's-lane in Canning-street | St Nicholas Coleabby in Old Fish-street |
| St Martin Outwich at the upper End of Threadneedle-street | St Nicholas Olave on Breadstreet-hill |
| St Martin Vintry near College-hill | St Olave in Hart-street near Crutched Friars |
| St Mary Abchurch in Abchurch-lane | St Olave in the Old Jewry |
| St Mary in Aldermanbury | St Olave in Silver-street |
| St Mary Aldermary in Bow-lane | St Pancras in Pancras-lane near Soper-lane, now Little Queen-street, in Cheapside |
| St Mary Le-Bow in Cheapside | St Peter in Cheapside |
| St Mary Bowthaw at Dowgate | St Peter in Cornhill |
| St Mary Colechurch at the lower End of Cheapside | St Peter near Paul's Wharf |
| St Mary at Hill near Billingsgate | St Peter-Le Poor in Broadstreet |
| St Mary Magdalen in Milk-street | St Stephen in Coleman-street |
| St Mary Magdalen in Old Fish-street | St Stephen in Walbrook |
| St Mary Mounthaw near Broken Wharf in Thames-street | St Swithin at London-stone |
| | St Thomas the Apostle near Great Queen-street |
| | Trinity Parish in Trinity-lane |
| | St Vedast, alias Foster, in Foster-lane |

The twenty-two Out-Parishes in *Middlesex* and *Surry*.

St A N N in Middlesex	St Leonard in Shoreditch
Christ Church in Ben- net-street near Southwark	St Luke, Middlesex, in Old- street
Christ Church in Middlesex	St Mary at Islington
St Dunstan at Stepney, alias Stebon-heath	St Mary at Lambeth, alias Lamb-hithe
St George in Bloomsbury	St Mary Magdalen in Ber- mondsey-street
St George in Middlesex	St Mary Matfellow at White- chapel
St George by Queen's-square	St Mary at Newington-Butts in Surry
St Giles in the Fields near High Holborn	St Mary at Rother-hithe, alias Redriff
St James at Clerkenwell	St Matthew at Bethnal-Green
St John in Wapping	St Paul at Shadwell
St John of Jerusalem in Hack- ney	
St Katherine near the Tower	

The LIST of those Parishes, in Number Thirty-five, which, having been burnt down by the *Fire* in the Year 1666, were by Act of Parlia-ment united to other Parishes, and their respec-tive Churches are not rebuilt, viz.

A Lhallows in Honey- lane	} United to	St Mary Le-Bow
Alhallows the Less		Alhallows the Great
St Andrew Hubbard		St Mary at Hill
St Ann in Black Friars		{ St Andrew by the Ward- robe
St Bennet Sherehog		St Stephen in Walbrook
St Botolph by Bishopsgate		St George in Botolph-lane
St Faith under St Pauls		{ St Augustin, vulgarly St Austm
St Gabriel in Fenchurch- street		St Margaret Pattens
St Gregory by St Paul's		{ St Mary Magdalen in Old Fish-street
St John the Baptist		{ St Anthony, vulgarly St Antholin
St John the Evangelist		Alhallows in Bread-street
St John Zachary		St Ann and St Agnes

St

St Laurence in Pountney-lane }

St Leonard in Eastcheap }

St Leonard in Foster-lane }

St Margaret Mofes }

St Margaret in New Fish-street }

St Martin in Ironmonger-lane }

St Martin Orgars }

St Martin in the Vintrey }

St Mary Bothaw }

St Mary Colechurch }

St Mary Magdalen in Milk-street }

St Mary Mounthaw }

St Mary Staining }

St Mary Woolchurch }

St Michael Le-Quern }

St Nicholas Acons }

St Nicholas Olave }

St Olave in Silver-street }

St Pancras in Soper-lane }

St Peter Cheap }

St Peter by Paul's Wharf }

St Thomas the Apostle
Trinity Parish }

United to

St Mary in Abchurch-lane }

St Bennet in Gracechurch-street }

Christ Church }

St Mildred in Bread-street }

St Magnus by the Bridge }

St Olave in the Old Jewry }

St Clement in Eastcheap }

St Michael Royal }

St Swithin by London Stone }

St Mildred in the Poultry }

St Lawrence Jewry }

St Mary Somerset }

St Michael in Woodstreet }

St Mary Woolnoth }

St Vedast, alias Foster }

St Edmund the King }

St Nicholas Coleabby }

St Alban in Woodstreet }

St Mary Le-Bow }

St Matthew in Friday-street }

St Benedict, vulgarly St Bennet }

St Mary Aldermay }

St Michael at Queen-hithe }

Probably

Probably it may also be a Matter of some Curiosity to observe how the Christenings and Burials stood in respect to these several *Divisions*, upon a Medium of the Years 1756, 1757 and 1758.

	Christenings	Burials	Dead per Cent. more than Christened
The 10 Parishes in the City and Liberties of <i>West-</i> <i>minster</i> .	3581	4220	17
The 17 Parishes without the Walls	3756	4748	26
The 97 Parishes within the Walls	1109	1594	43
The 22 Parishes in <i>Mid-</i> <i>dlesex</i> and <i>Surry</i>	5916	9357	58
	14362	19919	
Annual Diminution on these Accounts	5557		

During the three Years abovementioned, the Foundling Hospital was open, except the first Half of 1756, so that I suppose this Account to have no Affinity with your Infant-Poor, and it is also so much in Favor of the Bills of Mortality. What this Difference of 43 or 58. and 17 *per Cent.* arises from, may perhaps appear from several Circumstances. There are many narrow bad Streets *within the Walls*, which seem not calculated to promote

note Health ; but there are more *crooked Lanes, close Alleys, uninhabitable and ruined Houses without the Walls*, and even in *Westminster*. All of them must contain bad Air, and therefore are so far injurious. It may be presumed there are more *Christian Infants* die unchristened *within the Walls*, than *without* ; and there are many of different Persuasions, believing in *Christ*, who are buried, though never christened at all ; and others whose Christenings are not registered. There are also many Strangers who assemble for the Purposes of Commerce, who are *buried*, though they were not *christened*, within the Walls. Prisons or Hospitals may be nearly equal ; and as to Workhouses for the Poor, there are but few such *within the Walls*. It must be also noted that there are some *Burials* not registered.

With regard to the Deaths of the common People occasioned by hard Labor, arising from Traffic, or from their *Luxuries* and Excesses proceeding from their *Gain*, this also adds to the Number. We must grant that the City and Liberties of *Westminster*, upon the Face of the Bills of Mortality, enjoy some Advantages over

the other Divisions, from the Inhabitants being less poor, or having more Room to suck in the vital Air:

Whatever *Reasoning* may be allowed, in regard to the District *within the Walls*, will it stand on as good a Foundation in *Middlesex* and *Surry*, where the Mortality appears to be 58 *per Cent.* i. e. 15 *per Cent.* more than the Proportion of Burials *within the Walls*? May we not suppose that Misery reigns here more triumphantly; and that the viciousness of the Poor, joined to their confined or filthy Habitations, and the Neglect of their Offspring is still so much greater than *within the Walls*? It is because they *are poorer* and more *vicious*, they do not *marry* in the same Proportion, and consequently have fewer *Christenings*. This at once accounts for the *Difference*, and points out the *Remedy*.

In whatever point of View we contemplate this Matter, it confirms the Doctrine of *Ventilation* and pure Air; and leads us to believe how much it is the Duty of every good Citizen to facilitate the Execution of the Design of building good Houses and spacious Streets both *within the Walls of London*, and *without them*.

Was

Was there no other Reason than what simply relates to the Health of the Inhabitants, it is sufficient; but the natural Advantage in Situation with regard to the River below *London Bridge*, is such, that whilst *London* carries on so large a Share of the Traffic of the World, we may flatter ourselves that we shall see, 'ere long, more and better Houses *rise out* of the Ravages of Time. Our superior Knowledge and Wealth will surely not disturb the Ashes of our Ancestors. And God forbid that we should wait for more *Fires*.

It is very evident, that handsome Buildings may be erected through *Gresham College*; others more extensive, thro' *Hound-ditch*, *Camomile-street*, several Streets and Lanes leading to the River, and other Places no less advantageously situated; not to mention the *new Street* already contracted for in the Latitude of *Moor-fields*, to be built where ruined Walls and bad Houses now stand. Thus with the happy fruits of the Bridge at *Black-friars*, and its Connexions, may Preparation be made for those who will evacuate their Houses in due Time, if the Design should ever take place of building a grand Street Northward from

the Mansion House. These are imperial Works, and worthy of a powerful Nation, But they are too great to be attempted *in their full Latitudes* in Time of War, when 200,000 laboring Men are in Arms, and by that Means Labor rendered very dear. On the other Hand, as soon as this Land is blest with Peace, we shall give the highest Demonstrations of good Policy if we employ a great Number of Hands to such good and useful Purposes, and prevent the Mischiefs which often arise in similar Cases from the want of Employment.

It must be considered that we pay very little to Foreigners for any thing that concerns Building. The prime Cost of the Wood and Iron is but a small Proportion of the Whole; *Stone, Clay, Chalk* and *Labor* constituting the greatest Part: And the Advantages which these Cities enjoy in the conveying Materials by means of the *Thames*, should never be forgotten in such Calculations. As to our own Seamen being employed in bringing home Wood; there is also a Plan on foot by which I believe this may be done, at a cheap Rate, from the *White Sea*, to the Advantage of the Nation.

Nation. In the mean while the most worthy and judicious Design of *paving* with proper Materials, on right Principles, the City and Liberties of *Westminster*, will show an Example to other Parts of these Cities, and in its Consequences create Cleanliness, Comfort, Ease, Health and Population.

You will easily perceive how Health, Population; Industry, Wealth; Comfort and national Felicity, are linked in a Chain with each other; and it may be hoped that no fordid Views of Individuals will or can obstruct these generous Designs.

Whether these Cities be more contracted or not, its antient Spot should contain good Habitations. So far as relates to Commerce, it is the Interest of the whole Community that the Place where so many resort, should be most commodious and healthy. It is *worthy Consideration* if some *public Assistance* should be given the City of *London* by a Lottery, to which the Citizens in general would be the chief Contributors, and by a kind of voluntary Tax on themselves promote their own Health, Pleasure, Grandeur and

and Longevity, as well as that of *all others who occasionally visit* these vast Cities.

Thus would those who profess Trade live on the Spot where it is carried on, and not fly to other Quarters merely as these are more airy. I believe it can be easily demonstrated, that the *Comfort, the Conveniency, the Pleasure and the Health of Citizens*, depend much more than is generally imagined, on broad Streets and good Houses; and therefore all the Accommodation possible should be given to the Magistrates in executing the noble Plan which they have so judiciously adopted. In the mean while all uninhabitable or ruinous Houses should be pulled down, as so many Nests of Diseases. Want of Room interrupts and prevents Trade instead of promoting it: There can be nothing more joyous to an active Mind, than to see a Scene of Business carried on, when it is well known that from thence the Glory of a Country arises. And *Reason and Experience* teach, that in proportion as Improvements are made in the Seat of Empire, will other trading Cities and Towns emulate the Glory of the Metropolis, though on a smaller Scale.

You

You will observe that I endeavor to be moderate in my Computations, that if I am *under* the true Mark, the Mistake may corroborate my Argument; whereas being *above* it, gives our Reasonings a fabulous Aspect, and subjects the whole Superstructure to be thrown down, though the Foundation may be built on Truth.

I told you in my last that I imagined you might easily save 500 Children who are now lost. I calculated this to be about 1 in 3 of those *under* 18 Months old. Infants who fall to the Care of the Parish *above* 18 Months old, and yet not of Ages to be out of Danger, may increase the Number, and consequently the *Saving* may be very considerably.

As to the Amount raised by the Poors-Rate for *London* and *Westminster* only, it can hardly fall short of 80,000 *l.* Surely a good Portion of it is due to *Infants*, on whom so much depends for the Succession of our Glory: What is true in a private great Family, holds much stronger in a Million of Families. If we suppose that one Tenth of the People of *England* are assembled on this Spot, and that the whole Poors-Rate does not exceed a
Million

Million (which is the very lowest Calculation of this Rate) the Sum can hardly be less than 80 to 100,000 *l.* Perhaps there may be collected a Dozen of the 147 Parishes who raise near 40,000 *l.* of the Amount in question.

Those who have not served as Parish-Officers, nor in Circumstances similar to it, are hardly sensible of the Trials you go through. But where Men have any Notions of the Christian Religion, and are animated with the Hopes of future Happiness, as the Reward of good Works; who feel their own Imperfections, and commiserate those of other Men, especially of the lower Classes of Mankind, Labor will become a *Pleasure*, and every Difficulty fly like Chaff before the Wind. Of such a Man we may say, "His Soul is
 "grieved for the Poor, and he will weep
 "for him that is in Trouble." On the other hand if he feels no Grief on their Account; or if he considers these Evils in no Degree remediable, or in none equal to the Trouble, Labor and Expence that must attend it, he will reduce all to a political System of Ease, and grow indifferent. If in the emphatical Language
 of

of *Job*, “Gold is his Hope, and fine
 “Silver his Confidence,” then it is most
 probable, “Thistles will grow *in his Heart*
 “instead of Wheat, and Cockle instead
 “of Barley;” he will *not* be a “Father
 “to the Fatherless, nor instead of a Hus-
 “band unto their Mother.” Views of
 private Interest will influence his Conduct,
 and he will certainly decline such Tasks.
 There is also a Supineness in some Mens
 Tempers, or a Passion for Amusement,
 which warps their Minds quite another
 Way; and in such Cases also we are not
 to expect much *Good* will come of their
 Execution of any Law divine or human.
 This is a *short*, but not therefore an *un-
 just* Decision.—Witness *how few* properly
 and in the common Acceptation, denomi-
 nated *Gentlemen*, interest themselves in such
 Matters. So few indeed, that this *Charac-
 ter* in the Rank of Parish Officers, except in
 some particular Parishes, is out of the que-
 stion. But without expecting any uncom-
 mon Exertion of *Virtue* and *public Love*, I
 must still recur to this Argument, *that*
*Men sink to an amazing Depth of Inhumani-
 ty, when they neglect the Preservation of*
Infants.

Private Persons have more on their Hands, whether in a *religious* or *political* View, than they think of. I am persuaded that much of the Distress in *poor Families* may be prevented by *early and proper Succour*, which in Process of Time usually involves Parishes in a very heavy Charge. The want of such Attention is apt to create an Impatience in the Minds of Officers, under those Applications wherein real Misery claims a Right of Relief. It is very easy to conceive, that the Neglect of this kind of wholesome *Police*, in which Charity is so deeply interested, is another of the principal Causes of the grievous Mortality in question, and sweeps off a Number so much beyond the Computation, in other Parts of the World.

These Cities, which are the Seat and Pride of Empire, and the Glory of the Earth, are also the Sink of Misery, Iniquity, and the Reproach of human Nature. Thus is *Good* and *Evil* blended, not by any Fatality, nor can the exact Degree of it be measured by human Sagacity; but Causes will produce their Effects, and the *Riches* of some, not rightly employed, will

occasion the *Poverty* of others. Vice in *Rich* or *Poor* must create Misery. But solid *Virtue*, though in an Angel's Form, can never, strictly speaking, be the *Cause* of *Vice*. As Men are generally more dissipated and vicious in *large* Communities than in *small* ones, 'tis probable the larger the Community the more Misery there will be. Still the Issue of such Enquiries must be ultimately refered to the *Virtue* and *Resolution* of Individuals, and particularly of such as are in *Office*, and have *legal Authority* and Power to *do good*, or *prevent Evil*.

If any of these Hints are capable of being rendered useful, I am very sensible you will treat them with that *Candor* and *Generosity* which every good Intention, rightly understood, is intitled to, and always finds from the *Candid* and *Generous*. Whilst we have *Time*, let us do *Good* unto all Men, *Evil* unto none. Constancy to our Friends, and Placability to our Enemies; the Love of God and the Love of Man, is the Sum and Substance of Religion. The Hour is coming, and travels on with gigantic Strides, when all *Trial* and Probation must cease. The

highest Self-gratification is when we do the greatest Good, not from Self-Appause, but because our *Hopes* are then most pure and unmixed. This gives Firmness, Constancy, and Joy, even in *minute Actions*; and hence it is we learn to triumph over Death. Such is the natural Strength and Frame of the human Mind: — And *he is blessed who considereth the Poor and Needy*. Once more Farewel. I wish you heartily Success in your good Designs, and am most sincerely,

Dear Sir,

20 June,
1762.

Your assured Friend,

and Servant,

P. S.

P. S. On reading *M. Rousseau's* Hints to Mothers, in his Book on *Education* lately published, I could not help comparing our Practice in *England* with those which he had more immediately in his Eye, when he complains how all *Europe* is threatned with Defolation through the Ignorance of Mothers, and their Departure from the Design of Nature. — The Custom of People of Fortune *amongst us*, even of the Wives of many Tradesmen, is to give their Children, as soon as they are born, to be nursed by Strangers. This is become so general, that so far from being thought a Prodigy, it is either no longer any Matter of Discourse; or we are constrained to speak of it rather as a *Virtue* than a *Vice*. How far this Mark of Civility is a Proof of real Love, is easy to decide; for the more a Woman acts according to Nature, as a rational and accountable Creature, the more virtuous she will be, and consequently the more amiable. For the same Reason that it is the hard Fate of many who are born to Fortunes to be thus deserted by their Mothers, it behoves the Community to be the more watchful of the Conduct of *poor Women*, not to encourage them to follow the Example and abandon their Offspring, lest the Continuance of the Species should indeed be left to the præternatural Intervention of Providence.

Nature has more Paths than one, and we see that Brutes do in one Sense succour the human Species, when Infants can blest the Paps neither of the *Mother* nor the *Nurse*. I mean when they are bred by Hand, and fed with Cow's Milk.

It is true, as the same ingenious Author says, that a *healthy Nurse is better than a sickly Mother*; but supposing the healthy Mother is also a Nurse to her own Child (for her Child will probably live for the very Reason that the Mother is healthy) whose Child is then to suffer, the Stranger or her own? All healthy Women are not so strong,

strong, as to be able to nourish two Children at the Breast, and to do Justice to them both, as I have already had Occasion to observe in my former Letter. If she receives the *Pay* of the *Rich*, most probably the Lot will fall on her own Infant to suffer. I could relate to you numerous Instances of this Kind within the Compass of my own Knowledge, wherein the Nurse's own Child being placed with another *Mercenary* of yet inferior Condition to herself, and probably fed by Hand, has died. And what follows then? How often does the Anguish of the Mother under such Circumstances, spoil her Milk, and the Death of the *Gentleman's Child* at her Breast follows the Death of her own. This is a Case so probable in its Nature, that in some particular Instances such *Mother-Nurses* are not permitted to know any thing that passes in relation to their own Child or Family.

On the other hand, if the Nurse receives only the Price paid for a *Poor Child*, she will probably keep her own Infant at her Breast, or wean it at a dangerous Venture. But it ought not to be expected that she will give the turn of the Scale in favor of the Stranger, whatever she may pretend to, for this plain Reason, that if the *strange Child* dies, she loses but *little*.

How far the *Contenance* of the common People may be depended on, during the Time of their nursing, can be best decided by those who live among them. Perhaps they are in less Danger of trespassing, to the Injury of a Child, than People of superior Condition, whose Appetites are inflamed by higher Diet.

If viewing this Matter attentively, it seems to instruct us to encourage Mothers of all Ranks, but particularly those whose Circumstances and virtuous Turn of Mind render them susceptible of Advice or Admonition, to hold fast to their own Infants, with all the Tenderness that natural Affection inspires. It likewise teaches us to give them Assistance

Assistance for this Purpose, when they really stand in need of it. If after the first *six* or *nine* Months, the Poverty or other Situation of the Mother, makes it necessary to commit her Child to the Mercy of the Parish-Officers, it may *then* be done with much less Hazard to the Life, provided the Parish-Officer does his Part, and sends it to a good dry Nurse in the *Country*.

You will easily conceive that I am not thinking of such Mothers as are abandoned, beyond the Power of Advice, or whose Sense of Shame triumphs over their maternal Tenderness. In these Cases there is greater Hazard in leaving a Child in their Hands, than in delivering them to the Care of Strangers. But in general Nature pleads on the Side of that Doctrine which recommends to Mothers the Care of their own Infants.

As to *swaddling* Infants, of which Mr. *Rousseau* complains most bitterly, it is not near so much practised among us as formerly. *We* seem to be in most Danger from letting Children fall: and in holding them clumsily or carelessly, by suspending them by one of their Arms, overlaying them, smothering them by a Heap of Bed-cloaths, leaving them to young Girls, or without any Person at all to assist them, and such like.

The same Gentleman observes, that the extreme Weakness of Infants renders it next to impossible that they can distort their own Limbs by any unnatural Posture, for the Pain which such Attitudes create, will soon teach them to relieve themselves, if they are not swaddled. He adds, that Infants are so impotent, that if you leave them on their Backs they cannot turn themselves to one Side, which is necessary for that Discharge which Nature has appointed, after being so long locked up in the Womb.

Here I cannot help remarking to you, that *old Breast Milk* is seldom truly assimilated or rendered homogeneous to *New-born Infants*, this not having the Quality of purging

ging as new Milk has: It is happy sometimes to get any *Wet Nurse*, and the Poor have little more to expect than a *healthy or careful Woman*.

In the *East Indies* Infants are laid, and carried about on small *Matrasses*, made a little larger than the Length of the Child, this being hardly handled at all, and never offended by any Ligaments. The *Portuguese* follow much the same Rule as in the *East*; they suffer Infants to crawl about on the Floor, and relieve themselves by Motion, as soon as they are able and inclined to move, which is generally much earlier than we are aware of who do not take the same Method; and the *Portuguese* are all a well-limb'd People. Something may be carried to the Difference of Climates, but no Pressures or unnatural Constraints can be consistent in any Latitude, or under any Sky.

I might here launch out into a vast Field, but I forbear to say more for the present. Let me first see what Use you will make of the great Outlines of this and my former Letter.—I repeat this Lesson, being as serious a *Doctrine*, as the Love of God and Man, and all the dear Relations it includes; *send your Children to nurse into the Country, the farther removed from the Gin Bills of Mortality, or the Viciousness of the common People in and about London and Westminster, the better it certainly will be, for the Purpose of preserving so considerable a Body of our poor Fellow-subjects. Consider that these may one Day be the Defenders of the Crown of these Realms, the Protectors of our Liberty, for which our Ancestors have spilt so much Blood, and the efficient Cause of our Glory. We now often contend furiously about Mint and Cummin, whilst we neglect the weighty Matters of the Laws of Justice and Humanity, as due to the Infant Poor.*

What

What I have hinted * concerning the Possibility of some Remedy for the Relief of those who die in filthy Habitations, not being *Paupers*, and consequently the Parish-Officers unacquainted with their Situation, is not without Foundation. It is evident that there are such who have numerous Families, in which Hunger, or bad Provisions, filthy Cloaths, or filthy Habitations, breed Diseases, and sweep off those who swell the Account of the Bills of Mortality, in some Divisions of these Bills, so much more than in others. I wish Gentlemen would turn their Thoughts to this Subject.

It occurs to my Mind, that possibly the Magistrates of the City of *London*, might at a very small Expence, do a very considerable Service to the Community, if they would make some Addition to the Salary of some one of their Officers, or allow proper Wages to an Officer, chosen and appointed expressly for this Use, who might make a friendly Visitation of all the poorer Kind of Inhabitants of certain Districts, whether *within* the immediate Jurisdiction of the City or not. In consequence thereof, he might at the End of every Year, be enabled to make a judicious *Report* of Discoveries and Observations, to a certain Time, suppose the End of *September*, viz. of the Names of Persons in the most abject Circumstances not depending on the Parish; where they live; what kind of Houses they inhabit; what number of Children were born or died in each Family, and of what Diseases; what number of Adults in each House died; and their Ages and Diseases. What Trade the Father or Mother is of, and if they occasionally want Employment, &c.

Where an industrious poor Man is the Father of a certain number of Children, suppose *Five* or *more*, not receiving any Parish-Money, he should be, as such, entitled to some kind of Encouragement. A small Matter with good Advice, the Result of Experience and Humanity, might furnish an in-

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genuous

genious poor Man with the means of preserving his Children; and to shew that *Virtue* is countenanced, is of more Use than the *indolent sober* Part of Mankind are willing to believe. To inspire the *Poor* with the Love of their own Children is an Object of the greatest Moment. Thus the real Causes of Mortality would be more easily discovered, and such Remedies might be applied as the Case required.

Great Care should indeed be taken, to whom this Commission is given; since perhaps his own Humanity must be his Passport. For the same Reason, he should be empowered to *give away certain small Sums*, to a certain Amount, as he saw Occasion, or he would not appear as a Messenger of Peace and good Will; and if he did give *judiciously*, he would soon get Lights enough to discover the Evils in Question.

Every Thing of this Kind appears as the Produce of *Eutopia* till it is tried; and I rather mean to urge others to *think*, than to attempt a Plan. Though it is the Business of every Man of Health and Fortune, to devote a Part of his Time to such Works, no Man could consistently make a *formal Report* of his Discoveries, unless he had some such Authority as I am now supposing. If upon this Thought being suggested, some choice Spirit should rise up as a *Volunteer*, the Continuance and Succession of such an Officer would be extremely precarious, if the Man was not considered as a *Knight-Errant*; therefore an Officer *should be appointed and paid*, at least to try the Experiment. This would be coming to the Point, much nearer than by any speculative Reasoning, visionary Proposals, or vague Complaints.—*Something should be done*: the Disease in its Nature seems to admit of a Remedy; and it is so very interesting to the Community, that a Cure should be attempted.

If such an Officer cannot consistently be vested with Powers to demand Entrance into a Man's House, the
simple

simple Declaration of his Business, and his own Discretion would generally obtain it, especially, when he was once known; and if he got the Name of a *civil Gentleman*, he would soon be Master of his Business enough to make a Report. — The same Thing may be practicable by the ordinary Parish Officers, but there are Objections to them which do not hold in the other Case. 1st. Because it would be a Doubt *who of them should be the Persons to go*. 2^{dly}. If any of them would be equal to such a Task. 3^{dly}. These Officers going out of Office annually, these would have their Business continually to learn. 4^{thly}. Officers being accustomed to act arbitrarily, would not easily bring themselves down to that kind of Civility, necessary to obtain a voluntary Admittance: *Lastly*, if they were admitted, being Parish Officers, they would, by this very Act, *invite* these Poor to call on them for Relief. This could not be the Case with the other Officer; or not in the same Degree, since he may appear only as an *Enquirer for Numbers and Mortality*. — I throw this out for your Speculation, make the Use you please of it, but *remember what you are bound to do by the Law*, which I have made the Subject of my Letters; and what should be done for the Sake of God and your Country in behalf of the *Parish Infant-Poor*.

I have written this as well as my last Letter at many *different Times*, and as the Thoughts arose, and have not had Leisure to digest them into Order. Take them as so many *Facts, Reasons, and Heads of useful Enquiry*. If you should think them worthy of being communicated, I send you also a Table of Contents which points out the various Matter contained in them. *Adieu*.

THE END.

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 and what should be done for the sake of God and your
 Country in behalf of the Parish is what I say.
 I have written this as well as my last Letter at many a
 late Night, and as the I thought more, and have not had
 leisure to digest them into Order. I send them as I may
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 I shall think them worthy of being communicated, I send
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THE END

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